

BOSTON RECORDER

And Religious Telegraph.

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EDITORIAL.

FOR THE MONTHLY CONCERT.

THE ALTERNATIVE.

In connexion with the benevolent efforts and brightening prospects of the church, there are some considerations of a peculiarly awful and threatening character. The tokens of the divine presence and glory are a pillar of light and joy to the friends of God, but of seven-fold darkness and terror to his enemies. They also discriminate between his active and devoted friends, and those who are lukewarm and indolent. The latter, though they may be saved as by fire at the last, are dragging down temporal judgments on themselves and their posterity. In short, there never was a time since the world was made, when the word and providence of God so loudly called upon his friends to show themselves on his side; and when they who were neither for him nor against him were so odious in his sight. If the precious are ever to be separated from the vile in this life, or the children of light are ever to become the salt of the earth and the light of the world, it must be when many run to and fro and knowledge is increased; when the spirit of Christ is entering into his church, and his church is blessing the world with gospel light. It is now that men must take their sides. They must feel, and act, and pray, as "friends of the Redeemer and friends of man," or that which would have been a peculiar blessing will become an eminent curse. We must share in the labors and toils of the Redeemer and his church, or be excluded from the joy of victory, and feel the scourge of his indignation. It is our deliberate and solemn conviction, that Christian nations, individual churches, ministers of the gospel, and private professors, must either engage with tenfold devotedness in the glorious cause of the gospel, or suffer such divine rebukes as would make every ear tingle to hear of them. This position we will attempt to establish from scripture, from recorded facts, and from the reasonableness of such a proceeding on the part of the universal King.

1. This sentiment is manifestly contained in the scriptures. In a glowing prediction of the Messiah's coming and kingdom, Isaiah describes him as a warrior, going forth for the salvation of his people and the destruction of his enemies. In that connexion he puts into his lips these memorable words, *For the day of vengeance is in my heart, and the year of my redeemed is come. This a day of vengeance on all his opposers, on all who obey not his gospel, on all who do not willingly enlist in his service and fight under his banner. In his own account of the reception of his gospel, he declares, And I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.* The children of the kingdom at that time were the Jews, the descendants of Abraham, to whom the word of God and the Redeemer came; but who were slothful servants, unbelievers, and cumberers of the ground. When they correctly expounded his parable of the householder and his tenants, and unwittingly passed judgment on their own souls, he applied it to them in this tremendous manner; *Therefore I say unto you, The kingdom of God shall be taken from you, the gospel and all the blessings of adoption, and be given to a nation bringing forth the fruits thereof.* We see here, and may see in many parts of the Bible, that promises of mercy to those who are not his people, are intimately connected with threatenings towards those who have enjoyed the gospel but have not borne its benevolent and holy fruits. And we need not prove from the same Bible, that both the promises and the threatenings were simultaneously fulfilled. But it becomes us to inquire, Who are "the children of the kingdom" now? The unbelieving remnant of the Jews themselves, as well as the whole world of Heathens, are to "obtain mercy." We dwellers in Christian lands, who are nurtured in the bosom of the church, are the *children of the kingdom*, and the warning is now addressed to us. God grant, that we may not be barren and unfruitful in the Lord's vineyard, until vengeance comes upon us to the uttermost.

2. The language of facts, in all ages, corresponds with the language of revelation. God has taken his abused gospel away, and removed one candlestick after another out of its place, because men did not bring him glory by loving and obeying it. He has blown upon their worldly possessions, when they did not render him a spiritual sacrifice, or labor in building his spiritual temple. He has sent them a famine of hearing the word of the Lord, when they were themselves full, but did not draw out their heart to the hungry soul. The very mercy which came down upon the Gentile world, was at the expense of the unfruitful Jews, who are not after eighteen centuries redeemed from the curse. Where now are the seven churches of Asia, and all the rest which the Apostles planted? And why do they sleep the sleep of ages, but for their lukewarmness and for not doing the work of God? Why do the once flourishing churches of Africa and Europe lie for generations under the scourge of an offended God, if there is nothing evil in abusing the talents which God bestows? What churches of modern times, both in the old world and the new, have received the most liberal cup of spiritual prosperity and enlargement? Are they not those, almost without exception, which have imbibed some little portion of a Saviour's disinterested love, and have given the bread of life to famishing souls? What churches have been unwet for years with the dew of heaven, and wait with divisions, and deprived of their ordinances, and trodden down by their enemies? Have they not been those, which kept their blessings to themselves, and looked with cold sympathy on perishing millions? Now what is the lan-

guage of Jehovah's providence in all these dispensations? Does he not call upon us, that we are about to fill the earth with his glory, to throw our whole souls, with all our talents and treasures, into his service; and secure for ourselves and our children the double blessedness of those who water others, and are themselves equally watered? Does he not warn us, that it is eminently criminal and dangerous to be selfish and indolent, as the milennium draws near?

3. This mode of proceeding is reasonable. Men every where act on the principle, that favors received confer an obligation; and that favors continually ill-req'd should be taken away. Every man's conscience demands his possessions and all his for Christ, whose love to him was stronger than death. And no man is so irrational as to deny, that we ought to have mercy on others, even as we have received mercy, even as Christ loved us, and gave himself for us. And when the means of giving salvation to thousands are in our power, and we do not deliver them from death, it is but right that such ungrateful and unfeeling conduct should be met with the displeasure of heaven. It is right that all the ransomed children of God should aid in the conversion of the world, or forfeit the privileges of children and suffer the doom of the unprofitable servant.

But we believe it is capable of demonstration, that the professed Christians of America have yet done less than the fiftieth part of what they could do for the salvation of the world; and that their compassion and their faith are no more elevated than their actions. Self-denial and sacrifices in this cause are almost unknown. The persons who labor, or give, or pray, are but a very small proportion of the whole number who sit at the Lord's table and are called by his name. While the efforts of the most liberal are so feeble and inconsistent, a vast multitude of our church-members scarcely know or care whether there be a missionary association in existence, or whether there be any heathen that are perishing for lack of vision. We feel justified therefore in appealing to the professed people of God, as Mordecai did to Esther in a time of peril when a great deliverance from God was needful: *Think not with yourselves that ye will escape in the king's house more than all the people. For if ye altogether hold your peace at this time, then shall enlargement and deliverance arise to the heathen from another place; but you and your houses will be destroyed.*

The note concluded thus, "that the author has here said on the study of the Hebrew Scriptures, he has not been proposing a mere speculation, or an untried and uncertain theory. He stated what he has, for himself, made a masterly experiment, the good effects of which he has seen, and in which he hopes to rejoice in the most solemn crisis of his existence. He here bears his testimony to the practical efficacy and manifest utility of this plan, of mingling the study of the sacred Scriptures with all the other studies of a literary institution, and with the utmost deference he earnestly recommends the serious consideration of it, till who have the sacred charge of directing the rising and forming the minds of youth. Among them which are used to evangelize the world, it is his belief, that one of the most powerful would be, to evangelize the course of a liberal education; and he hopes the day is approaching when this wise generally seen, when the salt of revealed truth shall so heal the fountains of science, that all the veins which issue from them "shall make glad in city of God."

Your paper, Messrs. Editors, is been much, and as I think, very properly employed, in urging the importance of praying for revival in colleges, and in showing the momentous influence which such revivals, if general, would have on the church and on the world. But let us never unmindful of that memorable petition in our Saviour's intercessory prayer—"Sanctify them through thy truth, thy word is truth." While therefore we pray that our liberally educated youth, may become the subjects of the renewing grace of God, let me remember that our prayers should be accompanied with the most sedulous endeavors to imbue their minds deeply with the truths of divine revelation. The word of God and prayer, ought never to be disjointed in this most interesting concern. And if the Bible were studied as it ought to be in all on colleges, and the people of God would unite in easiest and persevering prayer for blessing on it, we might rationally expect that the wished for revival would speedily appear. Should this be realized it would be a matter of very small consideration, that individual, or what institution, should possess or lose, "the honor or which cometh from man," of originating the measures that led to so glorious an event.

RELIGIOUS.

For the Boston Recorder.

ANOTHER ERROR CORRECTED.

Messrs. Editors.—I was a little surprised at reading in your valuable paper of the 10th inst., an article under the title *AN ERROR CORRECTED.* The object of the writer of the article is to show, that a former correspondent, whose signature was "C." was under a mistake, in supposing that "the immortal honor of introducing the scriptures into our colleges as a class book was, in the counsels of an all wise Providence, reserved for Amherst College." The writer then remarks, that "a Bible class, instituted by the president, was established in Dartmouth college, a year or two ago;" and he concludes the article with saying—"Let honor be given to whom honor is due. The honor in the present case,—and a high honor it unquestionably is, "to introduce a new era in the literature and religion of Christendom"—may not belong to Dartmouth; but it certainly does not belong to Amherst College."

We are taught, Messrs. Editors, by the highest authority, not to be governed by a desire to "receive honor one of another;" and in view of this, I have hesitated whether I would take the pains to correct the error into which both of your correspondents appear to have fallen; although the latter seems to speak dubiously about the claim of Dartmouth College. But truth is always worth something on its own account; and it is hoped that the statement now to be made, may have some influence in recommending the practice of connecting a careful study of the Holy Scriptures with the other branches of education to which the attention of youth is directed, in the colleges of our country.

Let me be permitted then to state that in the year 1812, on my accession to the presidency of the college of New Jersey, the study of the Bible was introduced into that institution, and received as careful an attention, and was made the subject of a strict examination, as any other subject of study whatever. This order was observed through the whole ten years of my continuance in office, and I, believe, kept up to the present time. In the years 1814 and 1815 it pleased a gracious God to visit the college with a very remarkable revival of religion—the fruits of which are still visible in the distinguished piety and devotedness of some of the ablest ministers in the American church. For a considerable time, it is believed, there was scarcely a prayerless apartment in the whole college edifice. A report of this revival was made to the trustees of the college, in the spring of 1815; and by their order printed and widely distributed. In assigning the *instrumental causes* of this revival, it is said—*"Four such causes appear to have had a manifest agency."*

1. And chiefly, the study of the Holy Scriptures;

accompanying with comments on the portion read,

and a practical application of the leading truths contained in it. God has remarkably honored and blessed his own word. Strange as it may seem, this study of the Bible has always been a favorite

one among the youth of the college, not excepting the most gay and dissipated. Jams have indeed been taken to render it interesting; but the degree in which it has been so, has been truly surprising. And under the divine blessing, this served to enlighten and instruct the youth in their duty; it has rendered their minds solemn and tender, beyond what they themselves were aware of at the time; it has given them a deep reverence for the truths of divine revelation; it has caused them to hear preaching with advantage, and length revealed truth has, we trust, been powerfully and effectually applied to their consciences, by the Spirit by whom it was indited."

It was in connexion with the report from which the foregoing extract is taken, that the "Questions and Counsel," which have been so frequently reprinted in the form of a tract, first met their appearance; they were prepared for the use of the students during the revival, a copy of the report found its way to England [in what number is unknown to me] and the editors of the Christian Observer, in their statement of Religious Intelligence for October 1815, saw fit to give nearly the whole of it in place of that work. The publishing of the report was discontinued, as being calculated to have an unfavorable influence on the youth who were the subjects of the revival. Yet the editors of that celebrated periodical conclude the article follows. "But while we thus object to the single point of blazoning the appearances of beginning or reviving piety in the young men of Jersey college, we that we cannot praise too highly, recommend too strongly to the presidents and professors of our English Universities, the laborious and vigilant efforts which contributed to produce these results. And here we are tempted to ask, why should not the study of the Bible form a regular part of our academical exercises? Is it not notorious that while mathematical and classical studies are pursued with ardor in our colleges and halls, scarcely any attention is paid to sacred literature;—and that men designed to enter on the ministry of Christ may graduate with honor at our Universities, without being known by their superior that they had ever looked into a Bible, or taken slightest pains to understand its contents? We should be greatly obliged to such of our correspondents as are conversant with the detail of college regulations and statutes, to point out in what manner this lamentable defect, which we apprehend is peculiar to our English Universities, may be supplied."

On reading this article in the Christian Observer, a hope was indulged that the study of the Bible might be introduced into the English Universities. It is feared, however, that this hope has not yet been realized. But with some expectation that a practice so manifestly salutary might become general in the American Colleges, an extended note was appended to a baccalaureate discourse, published in a volume of my sermons printed in 1822. The note concluded thus, "that the author has here said on the study of the Hebrew Scriptures, he has not been proposing a mere speculation, or an untried and uncertain theory. He stated what he has, for himself, made a masterly experiment, the good effects of which he has seen, and in which he hopes to rejoice in the most solemn crisis of his existence. He here bears his testimony to the practical efficacy and manifest utility of this plan, of mingling the study of the sacred Scriptures with all the other studies of a literary institution, and with the utmost deference he earnestly recommends the serious consideration of it, till who have the sacred charge of directing the rising and forming the minds of youth. Among them which are used to evangelize the world, it is his belief, that one of the most powerful would be, to evangelize the course of a liberal education; and he hopes the day is approaching when this wise generally seen, when the salt of revealed truth shall so heal the fountains of science, that all the veins which issue from them "shall make glad in city of God."

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Philadelphia, Oct. 17th, 1828 ASHBEL GREEN.

* For more than two years the Holy Scriptures had been made the subject of an regular study and examination by the classics, the mathematics, &c philosophy. The afternoon of the Lord's day was appropriated uniformly to the recitation of a certain number of students, taken promiscuously (for all were required to be prepared) on various chapters of the Bible, assigned to them the preceding week. The recitation was also interspersed with exercises in critical remarks, and a practical application. The exercise was concluded with a prayer and singing, and was considered the afternoon religious service of the College. In the morning, public worship in the usual form, was celebrated.

† Whoever reads this report will find that there was far less of what could properly be called "blazoning," than has been common in reports of revivals in our country.

Yet in truth the Christian Observer expressed the very opinion of the writer of the report. He never intended it for any purpose, than to give to the trustees of the college, a correct account of the revival in the institution under their care. It would not have been published had they not explicitly directed.

For the Boston Recorder.

"Let all things be done unto edifying."

Messrs. Editors.—It is doubtless the wish of every true minister of Christ, in discharging the duties of his high and responsible vocation, to administer all the ordinances of the Lord, in such a manner as is best adapted "unto edifying." Believing this to be the fact, I wish to point out what has long appeared to me to be an evil, in the mode of administering one of the most important ordinances of religion, and to suggest a simple, and I hope an appropriate remedy.

This evil to which I allude, is the practice of offering long and miscellaneous *prayers*, previously to the distribution of the bread and wine at the celebration of the Lord's supper. After these embusies are prepared, the clergyman usually, alluding to the example of Christ, says "Let us pray;" or perhaps, "Let us look to God for his blessing," and then proceeds to a *general prayer*; in which, of course, among a great many other things, he men-

tions the solemnities of the occasion. Now in the first place, I do not see how such a practice can be said to be in *intimation* of the *example* of our Saviour. For we are nowhere informed that he *prayed* on such an occasion. "He took bread and blessed it" and the cup in like manner. Beyond all doubt, *merely* asking briefly the blessing of God upon the ordinance.

But without laying greater stress on this point, let us look for a moment at the obvious *effects* of such a practice on a communicant. The great and leading object of an attendance at the sacramental table, is to impress on the mind of the Christian the "remembrance" of a suffering Saviour, which his intercourse with the world has a natural tendency to efface. To accomplish this, it is necessary to fix his attention upon the life and death and glorious character of the Redeemer, with an *exclusive* and an intensity which shall absorb every thought, and awaken every feeling of his heart. But how shall he dwell thus steadily on the sublime and touching truths which are thus suggested, if the administrator leads him over all the ordinary topics of prayer, and thus distracts his attention, by presenting to his mind a variety of very different subjects of thought, however interesting in themselves they may be. The objection then to the practice in question is, that by dividing the mind, it prevents the good effects which that solemn service is intended to produce.

It is sometimes urged in support of this practice, that it is peculiarly proper when we are in the enjoyment of our highest privileges, to remember those who are less distinguished than ourselves. It is indeed our indispensable duty to pray for our fellow-men and for the prosperity and glory of the church. But to every thing there is a season, and a time for every purpose under the sun." Our Saviour prayed for his disciples and for the world, but not when he "took bread and blessed it," and I can see no greater propriety in introducing into the very midst of the sacramental service, prayer for the conversion of the heathen, as for revivals of religion, or any other object, however interesting in itself, "after the ceremony is finished," as it may reasonably be expected that Christians will then be in a proper frame to address a throne of grace, an appropriate prayer be offered in behalf of the general objects of Christian benevolence, the children of the church, and whatever else may be considered as proper subjects of prayer.

These, Messrs. Editors, are my views. I have often heard the practice of which I have alluded, regretted by experienced Christians, and its influence in my own case has always been unpleasant. It appears to me therefore that if, instead of the usual mode, the service were rendered short, and exclusively confined to the occasion in the same manner as at ordinary meals in our families, it would be much better suited "unto edification" than it is at present.

P. R.

FOR THE BOSTON RECORDER.

DANGER WEST OF THE ALLEGHENY.

The alarming destitution of the means of grace in the valley of the Mississippi, has lately been presented to us in a simple statement of facts; and truly the unvarnished truth is sufficient to awaken all the better feelings of the patriot and the Christian. If we love our country and its institutions, shall we fold our hands and be quiet, while a fire kindled west of the Alleghany, which is silently approaching the temple of civil and political liberty, which God has permitted us to rear on the rock of Christianity? Will not the *patriot feel* as he sees it spreading? That the *Christian* has that this will not be the case, is in the opposing influence of the gospel.

The alarm, the voice of the few who oppose the vices of the times, and pray and strive for the conversion of their fellow citizens around them cease to be heard; let another gospel extend its deadening influence among the churches planted by our fathers, and the impression become general that the state of the heathen is not to be improved by the efforts of such men as have hazarded their lives for their sake, and the fountain of those streams of benevolence which are now the support of foreign, as well as domestic missions would be dried up. Our missionaries, the faithful laborers already sent to these, or depend upon a precarious support from those who are as yet unable to appreciate the blessings of the gospel. The numerous schools in which heathen children are training up for Christ and his churches must be relinquished, and the few who have already embraced Christianity must be left as sheep without a shepherd amidst all the temptations of a seducing kindred enveloped in the darkness of idolatry.

There is danger, as we have seen, that the flood of iniquity which is now deluging our country may yet undermine the foundation of our government and sweep away our free institutions. The only hope which the enlightened Christian has, that this will not be the case, is in the opposing influence of the gospel. But should these affecting results ever be realized, how very circumscribed and feeble must be our efforts to carry the gospel to foreign nations. A civil war which in such a state of things would be but one among the evils to be endured, would occupy the time, the attention, and the talents of our young men, and exhaust the resources of the nation. There would be few to care for the heathen, & fewer still who would give them any efficient aid in obtaining the means of salvation. Admitting then as we cheerfully do, that the conversion of the world ought to be the ultimate object which American Christians have in view, it still remains a truth that the conversion of their own countrymen ought to be their more immediate object, as the latter is the means by which they can the most successfully operate for the accomplishment of the former. The man who first clears away the forest around his own dwelling adopts the most efficient means for changing a wilderness into a fruitful field.

RELIABLE INTELLIGENCE.

MISSION TO THE MARQUESAS.

Mr. William Crook, one of the twenty-nine missionaries composing the first expedition of the London Mission to the South Sea Islands, which sailed from London on

BOSTON RECORDER.

ted to go to the Marquesas instead of Raiavni (to which island they had been nominated to assist the teachers there, as they had a large family, and on that account it was judged unsuitable for them to go to any new and barbarous place among a savage people,) as they wished (she added) to have to clear away the rubbish and break up fresh ground; observing further, that they did not wish to enter upon other people's labors; and that such were her husband's sentiments as well as her own; and that he and herself were perfectly of the same mind on the subject. The writer then took occasion to represent to her the unsuitableness of that place, as they had a large family, and because of the scarcity of food there, and the savagery of the people they being cannibals; and as some of their children might be stolen and eaten, as had been the case, at times, with some of the children of the natives, &c., but none of these things did she regard, as she knew them already, having been told them by one of the teachers from Huahine, who, on his return home from the Marquesas, had spent some time at Eimeo. As nothing could move her from her purpose, her wishes were acceded to; and it was agreed that she and her husband should constitute a part of the Mission to be sent, which gave her great pleasure. Haamaino, her husband, is a steady, zealous and intelligent man. At the designation of himself and another native teacher, who was to accompany him, which was indeed a solemn and affecting occasion, he delivered an excellent and appropriate address, and took his leave of the church and congregation in a manner which had a very powerful effect, and caused many tears to be shed by the assembly.

From the N. H. Obs.

PROSPECTS OF THE PALESTINE MISSION.
Extract of a letter from the Rev. Eli Smith, American Missionary, to a clergyman in New Hampshire, dated Lazaretto, (Malta) June 23, 1828.

"The reason for our leaving Syria, and the circumstances of our voyage, you will probably learn from the Miss. Herald, about the time this is received; and I need not therefore detail them. From this safe refuge from Turkish despotism, and ecclesiastical persecution, we look back, with feelings of the deepest interest, upon the dark country that we have left, and we are particularly anxious that our friends at home, should participate in them. On reflecting upon the tenor of our latter communications, or, perhaps I should say, mine, particularly, I might appear to indicate, in some instances, despondency in the writer, and be adapted to produce it in the reader. The production of such an impression has been the farthest possible from my intentions. I have considered, that the contemplation of difficulties, whether they consist in dangers to be encountered, or ignorance and vice to be experienced, only provokes the Christian hero to the performance of more valorous deeds in his holy war; and having a reluctance to indulge in anticipations upon paper, I have confined myself to the description of facts, as they actually are. The strongest and the brightest hopes, however, I have ever harbored in my own mind. And as from this centre, I survey the dark shores which encircle this great sea, my eye fastens upon no people with more intense interest or more anxious expectation, than upon the Christians of Syria, and the Jews of Constantinople. A spirit of inquiry has been given them, which at the same time that it is an actual accomplishment of much, is likewise a pledge, that God intends to do more; it shows, if we may be allowed to judge, that his time is approaching for leading them to the truth; it is the whitening of the fields for the harvest. Had Luther advanced his doctrine of justification by faith alone, when the whole Christian world firmly expected to purchase pardon of sin and the joys of heaven by fighting to recover the sepulchre of Christ from Mahomedan profaneness, & heedless disregard to his eloquence would have told him, that the time for the reformation had not yet come. And so had we during five years labor, been unable to produce a ripple upon the stagnant lake of ignorance and error, and finally been forced to leave by an apprehension, with some degree of plausibility, that in the revolution of events, the era had not yet arrived for introducing into Syria in the religion of the Bible. But instead of this, how different is the case. Instead of a ripple, a storm has been raised, so disproportioned to the means used by a missionary instrumentality, as to indicate, distinctly, superior agency. The god of this world, who has reigned so long, has been alarmed, and the desperate struggles he makes to put down inquiry, show it to be so extensive, as to endanger the stability of his throne. And the God of heaven, by moving upon the public mind, and renewing the hearts of some, has engaged in the contest. And when he fights the victory must be won. When he desires an event, he is never at a loss to remove the obstacles in his way. Indeed in the way of the sovereign disposer of all events there are no obstacles. He knows them not. In such a bearing is our trust.

Such, my dear sir, are our fond anticipations, and hopes. And may I not remind you, and request you to remind your people, that upon the prayers of Christians it depends very much, whether they shall be realized. We are gladdened by the flourishing state of the cause of benevolence in our native land; but the glorious revival of religion there experienced; but we are particularly strengthened by the reflection, that, with all this are increased the number and fervency of *prayers* for the success of missions. Do you hear, that we, or our converts are persecuted, or that we are forced for a season, by political combinations, to abandon our field? Consider it simply a call for your prayers, that persecution may be turned into Christian fellowship, and political combinations be succeeded by the reign of the Prince of peace—With the most cordial wishes for your success as a minister of the gospel.

Four your Christian brother, ELI SMITH."

We do not often have occasion to copy the articles of the English Magazines from journals in the interior; but our copies for September being unaccountably delayed, we avail ourselves of a selection made by the Editor of the Vermont Chronicle.

GREECE.

We find in the London Missionary Register copious extracts from Rev. J. Harley's Journal of the visit to several parts of Greece, in which he was accompanied by Mr. Brewster, the American Missionary. The view given by Mr. H. of the state of the Greek mind is highly interesting, as the reader will judge from the few sentences which our limits permit us to quote. The writer is speaking of his visit to Egina, then the seat of Government.

"My plan at first was, to deliver Lectures in Divinity to such persons as might wish to attend; having found by painful experience, to what a melancholy extent Infidelity had spread its influence in Greece, I was anxious to check, in some degree, the progress of the evil, by pointing out the leading Evidence of Christianity. I delivered my first lecture on the 4th of Nov., to about 20 persons. So much satisfaction was expressed by my audience, that I was encouraged to deliver a second lecture, on the 12th of December in a more public manner, when upward of 100 persons were present. On the 24th, being the Festival of St. Spiridone, I delivered my third lecture; surely I ought to record it with expressions of gratitude to God, that, on that occasion, I was surrounded by a crowded assembly, consisting of probably more than 500 persons; among whom were a large number of the Members of the Senate and many other persons of influence."

"Another encouraging symptom in Greece, is the readiness with which the Scriptures are purchased; and I cannot describe to you with what eagerness and delight some of the Malta Poles have been read here, particularly those against Infidelity. I am forming an acquaintance with a large number of persons; and with almost all of them I find opportunities of conversing on the subject of Religion. As Egina is the seat of Government, and there is, of course, a great number of persons resident here from every part of Greece, I feel myself holding converse with many distant provinces; and I encourage the hope that many of my

friends may carry with them, to their native home, some of those ideas which they acquire in this island.

The Greeks are very anxious to establish Schools of Mutual Instruction, in all directions; and a Society is in existence, named "The Philanthropic Society," which directs its principal efforts to that purpose.

THE BIBLE IN INDIA.

The last Report of the Calcutta Auxiliary Bible Society contains a very interesting communication from the Rev. Dr. Marshman, on the facilities now enjoyed for circulating the Bible in India. The people are not forbidden to read the Bible; and, says Dr. M., "the impression on my mind is, that there is opening to Britain, in Hindostan and Eastern Asia, a far wider field for circulating the Sacred Scriptures, than is now presented by Europe."

Whole editions have been exhausted in the *Sanscrit*, the *Hindoo*, the *Mahratta*, and the *Orissa* Versions; no less than five editions in the *Bengalee* have been required: the Nation of the *Sikhs* have received nearly the whole of an edition printed in their tongue. From Hurdwar, esteemed a holy place, copies of the New Testament have been extensively circulated, and have afterward been found in different parts of the country carefully preserved; to Allahabad, another station, it is supposed that nearly a million of persons occasionally resort, and the opportunity is taken of effecting a wide circulation through the persons assembled; and so on, ad infinitum. Dr. Marshman states, elicit inquiries from year to year, and the desire for the Scriptures is evidently increasing; at Benares, while many who have received the Sacred Volume have concealed within their bosom the feelings excited by its perusal, others, and among them several Brahmins, have so deeply impressed with the truths which they contain, that have renounced Idolatry, given up caste, and made a public profession of Christianity.

West Indies.—The London Slave Conversion Society, is composed principally of members of the establishment, and the greater part of its funds go to the support of Catechists employed under the direction of the Bishop, and Chaplains on several large estates. Its expenditure during the last year amounted to £1,000, the Bishop both speak with great interest of the efforts of the Society, and after a residence of several years in the West India Islands, and a very extensive acquaintance with all classes of their population, seem very far from apprehending any danger from the instruction of the slaves.

New-Zealand.—The celebrated Chief Shunghie is no more. He always protected the missionaries, and they feared, such are the customs of the country, that his death would expose them to plunder, if not to death. Providence, however, so ordered the event, that they are not likely to suffer in consequence of it. Shunghie was far from being a Christian, but his talents were of a high order, and he was above some practices of his countrymen. It is the custom in New-Zealand to sacrifice some at least of the slaves of a Chief at his death, but Shunghie forbade it in his own case, and no great was his influence that others will probably be led to do the same. He was always attentive and respectful to Europeans, and altho' sometimes treated very wrongfully by them, was always ready to make up what he might have done. His men were employed in requesting his services to treat the missionaries well.

Shortly after the death of Shunghie a quarrel took place among the natives which—such is the *law of honour*—was directed to involve them in a general war. To the surprise of the missionaries, the chief of one party came to them, and stated that they did not wish for war, and yet the customs of their country would not allow them to ask peace; they entreated the missionaries therefore to go and act as mediators. They went; they spent a Sabbath in the camp of the savages, and were successful in meeting with as much attention and respect. They found their inquiry is exciting a moment. It even gratified their bosom, my bosom, if ever I wished to dedicate myself, my husband, my babe, my all to our great Reconciler, it was at that time.

* Their cottage covered with bark and leaves.

proposal, and with the approbation and advice of his brethren at Amberst, erected a house on this spot which we now occupy. We came this place, wishing, I trust, to spend and be spent among his people, and trusting in an Almighty arm for protection. Be assured my dear friend we feel happy in our decision. We saw these wretched deluded people perishing in ignorance of the gospel, we thought of the love of our Saviour to precious souls, we cast a glance towards Gethsemane and Olivary, and that was sufficient. Shall we consult our own ease and comfort? we said; or shall we be willing to take kindly the spoiling of our goods? This was the question, and I trust the answer God enabled us to choose the latter. And the spoiling of our goods we were called to take. About a month after our removal, we awoke one morning to surprise and consternation, we saw every trunk and box, in the room broken open, and robbed of their contents. The bureau also shared a similar fate. The looking-glass is brought from Philadelphia was gone; the watch Mr. B. had kept so long, and our silver spoons, given me by my mother. They also took our bunch of keys, causing us to fear they would visit us again; especially as they found only eight or nine rupees in money. After the first amendment had little subsided, I raised my eyes to the mosquito curtain surrounding our bed, and to my indescribable emotion see two large holes cut, the one at the head & the other at the foot of the place where my dear husband had been sleeping. From that moment I quite forgot the stolen goods, & the only of the treasure that was spared. In imagination I saw us assailing with their horrid weapons, standing by one bed-side, ready to do the worst, had we been permitted to awake. O! how merciful was that watchful Providence which prolonged those powerful blunders of that night allowing even Indians at my bosom to open its eyes at so critical a moment. If ever I grade again to my bosom, if ever I wished to dedicate myself, my husband, my babe, my all to our great Reconciler, it was at that time.

NORFOLK CONFERENCE.

The Norfolk Conference of Churches, held their semi-annual meeting at the Rev. Mr. Storrs' Church in Braintree, on Monday last, the 27th inst.

Eighteen churches were represented by their Pastors and Delegates. Although, since the last meeting of this Conference, there has been no special revival of religion, there was much to interest in the account given of the great degree of peace and harmony that prevails within their bounds. The churches are enjoying the precious fruits of recent revivals, and warmest hopes and expectations are entertained that God is again about to pour out his Holy Spirit and revive his work.

A peculiar tenderness and solemnity pervaded the exercises of the meeting, especially those of the sacramental table, which was surrounded by a large number of the disciples of Jesus.

Priyer was offered by Rev. Mr. Smith, of Hanover. The Narrative of the State of religion was communicated by Rev. Mr. Howland, of Hanson. The sermon was preached by the Rev. Dr. Codman, of Dorchester, from Acts, ii, 1—14, after which a liberal collection was taken to aid the funds of the Massachusetts Miss. Society.

The exercises at the communion were performed by the Rev. Mr. Brigham, of Randolph, Huntingdon of N. Bridgewater, Gile of Milton and Sheldon of Easton. This Conference is formed into a Society auxiliary to the Massachusetts Missionary Society, and upon the pressing wants of that Society being stated, it was unanimously resolved, that the members of the Conference will use their efforts that each Society in their connection shall raise its proportion of a Thousand Dollars for the present year to aid the funds of the Missionary Society. If all the Conference in Massachusetts would do likewise, our feeble churches would be assisted and our waste places repaired.

MISSIONARIES WANTED.

The Baptist Board of Foreign Missions has recently appointed new Missionaries to strengthen the stations at Grey and Thomas, and more, it is expected, will soon join them. They have also commenced a new establishment at the Sault St. Maries, to be occupied this fall; and the Rev. Abel Birmingham, who was lately ordained at Wheatland, N. Y., is on his way thither, under encouraging auspices.

In Burma, the field is extensive, and the prospect animating, demanding of us much more labor than has yet been bestowed upon it. The brethren on the ground, have appealed to the Board, and solicited that 100 might be sent to them, nor could they be refused. Every dictate of christian principle prompted to a speedy compliance. It is believed, that the churches are prepared to sustain the measure whether it shall be carried into effect; and it is earnestly hoped, that the sons of Zion will gladly offer themselves for the important service.

Where can a qualified servant of Christ hope to do more for his Lord than there? And where can he be more useful to men? Their language has been conquered by our missionaries, and rendered comparatively easy of acquisition by those who shall join them. The New Testament is all translated, and parts of it are in circulation. The prejudices of Burmese are giving way, and a spirit of inquiry is exciting among them; so that he who soweth, receiveth wages, and gathereth fruit unto life eternal.

Far in the West, it is expected an Indian Colony will soon be seated, where superior advantages will be enjoyed, giving to the natives a civilized and Christian character. Mr. M'Coy is now in pursuit of this object, and whenever it is attained, laborers will be wanted. Persons who have it in contemplation to devote themselves to missionary work, either in the East or West, will do well to communicate their views to the Secretary, Rev. L. Bolles, Sackville Massachusetts, without delay.

BOSTON RECORDER.

FRIAY, OCTOBER 31, 1828.

SEASONABLE NOTICE.

For several of past weeks in every year the business of our office is interchanging, on account of the notices, payments, entreaty and discontinuances, to which we are called to attend. Most of our subscribers and agents have some communication to make about that time; but are too apt to neglect their preparations for it, till the year has actually commenced. One consequence is, that we are at low how large an issue to print. Another is, that some orders for discontinuance are received, with payments to the close of the volume, after several numbers of the new volume have been off, which are thus lost to us. It would be a great loss to us, if arrangements were made at an earlier day, so that notices might reach the Office before the First of January. We hold here state, that we have long allowed sixth copy gratis to any Agent who has paid in advance five copies. This was intended as an inducement to gentlemen to act as Agents and as some compensation for their trouble. Some Agents have chosen to divide the sixth copy gratis among their subscribers; which is in effect forming a company, to obtain 6 papers for the advance price of 5. In son cases this practice was adopted without our knowledge; others it was beyond our control. It has now become common that we are induced to include it in our contracts, for the purpose of extending equal privileges to all. We will therefore give 6 copies for \$12.50, (the advance price of 5 copies,) if paid at one time and in advance, whether paid by an Agent or by a Company combined for the same.

THE NEW TYPE.

Our readers must have noticed the new type on which several of our late numbers have been printed, though we have omitted any mention of it. We need not tell them it is a very legible and elegant type; and well adapted to a journal which must contain a crowd of matter, and yet must meet the eyes of readers of all ages. It is but just to the founders that we should tell where we obtained it. Another is, that some agents have chosen to divide the sixth copy gratis among their subscribers; which is in effect forming a company, to obtain 6 papers for the advance price of 5. In son cases this practice was adopted without our knowledge; others it was beyond our control. It has now become common that we are induced to include it in our contracts, for the purpose of extending equal privileges to all. We will therefore give 6 copies for \$12.50, (the advance price of 5 copies,) if paid at one time and in advance, whether paid by an Agent or by a Company combined for the same.

SABBATI VIOLATIONS.

Passing last week through Merchant's Hall, our eye was caught by an advertisement on a large sheet, where we read the following in staring capitals.

On Sunday Next—New York and Boston Company's Ship Benjamin Franklin, for New York, (touching at Newport.) The new and substantial "Low Pressure" Steam Ship Benjamin Franklin, Captain E. S. Bunker, will leave Providence for N. York on SUNDAY, 26th inst. at 12 o'clock, M.

Having before mentioned Capt. Bunker and the Benjamin Franklin and taken special pains to say that he had in New York harbor showed his reverence for the Sabbath, we deem it incumbent on us to notice this new and glaring violation of the divine command. Indeed if men will "declare their own sin as Sodom and hide it not," we feel no obligation to hide it for them. This advertisement reminds us of one published in the papers a year ago by a stage company. They said, as if in defiance of the moral sense of the community, that their stage would "run every day in the week, Sundays Not excepted."

SATURDAY EVENING CONCERTS.

The votaries of amusement and dissipation have devised a new method of indulging their propensities and hastening the ruin of souls. They have opened the Tremont theatre on Saturday evening, for a Concert of vocal and instrumental Music. We do not object to a well conducted Concert, nor to the use of a theatre for such a purpose. But we object to Concerts conducted and attended as they are, and especially on Saturday evening. We have little doubt also, that this measure is designed to prepare the way for Saturday evening plays, with all the abominations that attend them. If the community will tolerate and patronize the Concert, they will not be backward to admit the play also, at the commencement of the Lord's day.

The Rev. J. J. Robertson, who goes out as an Episcopal Missionary Agent to visit Greece and prepare the way for a permanent mission, will sail from New-York on or before the first of December. Donations are solicited of money; also of Bibles, Testaments, Common Prayer Books, and Tracts, in Italian, French, and Ancient, or Modern Greek; elementary works of education, Philosophical instruments, slates, &c. They may be left at the book store of R. P. & C. Williams, or with the Rev. Messrs. Eaton or Potter.

C. Williams.—Mr. Temple says it is estimated, that not one in ten thousand of the female population of this island can read a syllable. Also, that about one person in ten is a priest, or belongs to some religious order.

AMERICAN TRACT SOCIETY, BOSTON.

The Executive committee of this Society, yielding to the claims of the Valley of the Mississippi, have relinquished their Secretary and General Agent to the National Society at New-York, that he may locate himself beyond the Alleghenies, and direct Tract operations in that vast and delicate region. Mr. Eastman leaves Boston this week on this destination, and his departure will be a subject of regret to many in the churches of New-England. He is to have two fellow-laborers from the outset. A special effort is making in this city, by way of silent subscription, to raise funds for supplying the Western Country. We hope to say, when the efforts are finished, that it has produced a sum that will gladden the hearts of hundreds of thousands with the messages of mercy. Mr. E. is succeeded in his station and labours here by Mr. Kinball, late a student at the Theological Seminary at Andover.

SPECIAL EFFORTS IN NEW-YORK.

We learn from the Observer, that the Christians of the city of New-York are making a special effort to relieve the American Tract Society from its great embarrassments. A meeting for the purpose was held on the 20th inst. The subscription made had special reference to the valley of the Mississippi. A gentleman present estimated the inhabitants of the valley at 4 millions, the families at 570,000, and the expense of sending two tracts to every family at \$11,000. He hoped that sum would be raised in that city. Each gentleman was requested to throw into a hat a paper stating which was \$3,350. The committee of the Society will bring the subject before the respective churches, in the hope that the sum will be much increased. That special efforts are needed to aid this Society, our readers are not ignorant. The following statement shows that the necessity still continues.

There has been no diminution of its receipts, either by donations or Tracts sold; but for the last half year, it had been compelled to resort continually to the personal pecuniary aid of members of the Committee, in order to meet its engagements; and at the time of the meeting, with an empty Treasury, \$1,480 were due. Besides this, the Committee were then under obligations, chiefly for paper on which the Tracts are printed, to the amount of \$8,800, due within two months; and to the amount of \$17,000, due within six months.

AMERICAN EDUCATION SOCIETY.

The present quarterly meeting has been one of special interest. A larger number of young men were received upon the funds than were ever taken in any one year, previous to the last.

Of the applications, 16 are from members of the fire Theol. Seminaries, 19 from members of eight Colleges, and 35 from nineteen Academies. Total 70, in thirty-two different institutions, located in ten states. Five young men, in addition to the above, were placed upon the funds by transfer from another Society—making a total of 75 young men admitted on trial at this meeting by the Parent Society.

Statistical.—This Society embraces eleven Presbyteries, one of which is in the State of New Hampshire, one in Massachusetts, and the remaining nine include 18 counties in the State of New York. The whole number of Ministers belonging to this body is 213.—Licentiate 19; candidates 32; churches 195; and communicants 19,1

SOCIETY, BOSTON. This Society, yielding to the Mississippi, have relinquished their seats in the National Society, and themselves beyond the Allegheny in that vast and desolate Boston this week on this will be a subject of regret to England. He is to have two A special effort is making to raise funds for We hope to my, when we produced a sum that will be thousands with the messengers in his station and his student at the Theological

IN NEW-YORK. At the Christians of the social effort to relieve the embarrassments. A meeting the 26th inst. The audience to the valley of the estimated the inhabitants at 570,000, and the every family at \$11,000 in that city. Each general to a hat a paper stating give, the aggregate of the Society will give churches, in the hope and. That special efforts readers are not ignorant, the necessity still continues of its receipts, either for the last half year, it mainly to the personal committee, in order to meet of the meeting, with an Besides this, the Committee, chiefly for paper on the amount of \$89,000, the amount of \$17,000,

SON SOCIETY. has been one of number of young men than were ever taken in the last. From members of eight Academies, Total donations, located in ten addition to the above, transfer from another young men admitted into the Parent Society and never admitted, in last, is 65,—and the quarter, 34. Eight members of an academy, Society, were entered records of the Parent pledged, therefore, three additional young income of more than

is favourable an association, it will be statement—is lean, inelastic. The subscribers have been most wait after all which has been compelled to borrow appropriations. The applicant of suitable shall be refused—if he studies have heard of forward, to supply ere millions of our des- question to ministers and wait until agents can and town, and parish can receive it? Are without, it will be remembered that the Society want man for the ministry. Who's Treasury, Who's Ed. Society.

Judge, Mass.—For a man has been communicated to the minister at Cambridge in 1816, some definite more systematic account of a Society, in which was named Divinity student situation, at a little cost of the building was Chapel, Library, and rooms a separate apartment. Professor of Sacred Literature, Professor of Hebrew, and vision is made for solar, and there is an exhibition in Quarterly Jour.

Journal gives an account of "for students," which Seminary. A works of two thousand dollars, each day a sufficient length lively flow of good spirits, 60 feet by 35, and 3 stories appropriated to the storage of turning lathes. The supplied by work benches, of society is limited to 1000, so sole use of a bench, or and a room for their keep- the most effectual motives for their safe preserva- mentioned, one next to of the products of work- (for wholesale dealers in such as candle, soap, hard- Puffall.

AL POWER. Theological has just come to Christian Intelligence, more at \$1 a year. This benefit of that part of the world, who deem the present, not only to the best in- tensity, to have all the power, by the hand of theology, and by the hasty, or praiseworthy, and be known to our readers, and be known to our readers, and has been made since 1815. Methodist People and of ecclesiastical government. Presbyterian, Con- gregational, without success, the Ecclesiastical Conference, while of Ecclesiastical policy, con- cerning and organising into a representative form of implies a prominent place in we may have occasion to West. Intell.

The Boston Recorder. I am glad to learn that several places, especially in the enemy's country, the enemy's country, suggesting of taking up this the expediency of holding a meeting on the approaching winter, to determine whether a few hours taken, to promote

AN IMPATIENT SUFFERER.

A gentleman of this city, who has within six months paid twelve dollars for non-appearance at trainings and reviews, makes an appeal to the public in the Palladium, and leaves his name with the editor. "He pledges himself that while he lives, he will never pay another cent to support the beggarly system of militia service—neither will he go through the streets to rigorous music. He gives his undivided, heartfelt praise to Rev. Mr. Pierpont for his Artillery Election Sermon, and henceforward will oppose the Militia system, and refuse to pay military fines, from the same principle that Bostonians resisted the Port Bill, before the revolution."

We think, however, the gentleman does not well to be angry. The militia system is indeed burdensome; and we greatly mistake, if the people do not soon say it is too burdensome. But we fancy the militia laws are constitutional. And if they are not, there is a constitutional method of relieving ourselves of the burdens they impose, without openly declaring our determination to violate them.—There is another method of relief. Prevail with the Legislature to repeal the laws, and require no more of the militia than the public safety requires. The Legislature is half disposed already, and would respect a distinct expression of the public voice. Would it not well get up memorials from all parts of the State, ready for the next session? and save \$600,000 to the citizens the very next year?

SABBATH SCHOOL LESSONS.

Rev. Mr. Cummings, Editor of the Christian Mirror, has furnished weekly lessons in his paper for Sabbath Schools, during the past summer. He has interrupted them for the present, and recommended to scholars to review them during the winter, unless he shall sooner resume the series. He selects a portion of scripture and refers to it, that it may be committed to memory. Then follow brief, plain, practical comments; and questions for the teacher to propose, and elicit the remarks of the pupils. The lessons have been copied regularly into the New-Hampshire Observer, and one of the political papers at Bath. We had a strong desire, at the commencement of the series in the spring, to do the same; but our limits forbade. We have no doubt they have been a great help both to teachers and scholars, and that Mr. Cummings will be encouraged to resume their publication and continue it indefinitely.

FATHERLESS AND WIDOWS' SOCIETY.

We have been favoured with a perusal of the Annual Report for the recent anniversary of this Society, which has been diffusing its blessings amongst the poor in this city, twelve years, distributing its munificent charities with much kindness and discretion. The Trustees visiting personally, those whom they relieve. Their experience has taught them, that the bestowment of food, clothing, fuel, &c. is much to be preferred to the giving of money. The amount of each received and expended since the Society's origin, is nearly \$3000, 00; the widows and orphans relieved are nearly 1000. Besides cotton and woolen cloths given, which have been made into garments, \$729, 33 have been received in the last year. The widows assisted in the past year, more than 100, many of whom have indigent feeble children. Of these widows are aged and infirm; but the hopes of a master are brightened by the prospect of an immortality of bliss, founded on the mediation of Christ.

Chr. Watchman.

NEW PUBLICATIONS.

A Discourse concerning Meekness. By Matthew Henry. Second American Edition. Plymouth, Ma. E. Collier, 1828.—In this age of action, the old writers are likely to be forgotten unless they are reprinted and kept constantly in our reach. And it would be a sad event for the church, if she should devote herself to benevolent attention, and lay aside her *Meditations*, her *Prayers*, her *Spiritual Mindness*, her *Meekness*, her thoughts of *Everlasting Rest*, and her inquiries into the nature and exercises of gracious affections. He therefore does her an invaluable service who replenishes her libraries with the writings of Owen, of Henry, of Flavel, of Edwards, and of other spiritual men who delineated the nature of true religion. The most acceptable and useful soldier of the cross is he, who unites with his lion heart a full measure of the "meekness and gentleness of Christ."

The Character, Trials, and Security of the Church. A Sermon preached at the Dedication of the Meeting-House of the Evangelical Society in South Brookfield, August 13, 1828. By Micah Stone, Pastor of the Church. Published by request.—Text, Ex. III, 2. The burning bush gave assurance to the church of God, that in all her afflictions Emmanuel would be with her, even unto the end of the world. This general sentiment is illustrated by showing who constitutes the people of God, or the church—that they have continually experienced afflictions;—and that God manifests the glory of his perfections, by their preservation in the midst of them.—This is a new appeal to the public, in behalf of the New England churches, not for civil power or secular advantages; but for Christian liberty itself and the ordinances of the new covenant. It contains too much "exclusion" for some foolish tastes; but no more, we believe, than the New Testament contains.

Letters to the Rev. W. E. Channing, D. D. on the existence and agency of Fallen Spirits.—By Canonics. Boston, T. R. Marvin, pp. 156. 12mo.—Satan and his legions of fallen spirits have ruled this revolted world from the beginning, by *deception*. By the same means they have corrupted the faith of the gospel, and introduced myriads of heresies and delusions; insomuch that, if it had been possible, they would have deceived the very elect. But their strong holds are most impregnable, and their influence most unbounded, when they not only hide their nets and snare by which they lie in wait to deceive, but also make men disbelieve the very existence of their destroyers. Why should men be vigilant and resist adversaries, that exist only in the disordered fancy of enthusiasts?—This delusion has taken fast hold of all of the ranks of Unitarianism, whether ranged under the banners of Liberal Christians, Rational Utheists, Universalists, Hiskites, or any other acknowledged class. In their creed, devils are the wicked passions of men and Satan is but the personified principle of evil.—And we cannot forbear to express our conviction, that experimental Christians also become far too heedless of the machinations of Apollyon. The work before us, therefore, is reasonable; and strikes at the root of a serious and alarming heresy. It has just come from the press, and we have not time to analyze it, or even even to copy the table of contents. We have no hesitation, however, in saying that it is an able production and unsurpassed. It comes forth without a name, but will not be long in taking a high rank. The author confines himself to a scriptural argument; but it is framed on a critical examination of the scriptures, such as need not be afraid of Cambridge scrutiny. We confidently recommend the volume to the perusal of all classes in community; for though there are paragraphs which none but a scholar can read, yet every person can perceive the train of the argument throughout. It is free of metaphysical jargon, and suited to produce conviction in every candid mind. About one third of the pages are occupied by Notes in which the writer takes a wider range, and presents error in many of its more recent flights, arresting its progress and dragging it into the light of day.

An Address delivered in the Chapel of Amherst College, before the Alexandrian Society, Aug. 26, 1828. By John Todd, Pastor of the Union Church in Groton.—The subject of this Address is *Enthusiasm*; by which the author means deep emotion, continually excited in view of some object. He holds that this excitement is necessary to success in any pursuit. He considers—I. What operations of the mind are necessary to excite enthusiasm; and they are, a steady, concentrated attention to the thing under consideration—a careful and thorough investigation—and a vivid imagination. II. How far these operations are natural. The answer is, that all are susceptible of motion in a good degree, though not an equal; and of course all are capable of being excited to effective action. III. How can you most advantageously cultivate that emotion? By visiting the wild scenes of nature. By reading writers who describe such events as were produced by enthusiasm, especially the

authors of the sacred scriptures. And most of all, by enlisting your sympathies, your feelings, and your actions in the moral government of God.

Address delivered before the Peace Society of Windham County, at its annual meeting in Brooklyn, Conn. Aug. 20, 1828. By Eliza B. Perkins, Esq.

The Central Union at Albany have commenced a monthly publication, called "Sabbath School Messenger and Children's Friend."

LITERARY RECORD.

Bordent College: Catalogue of 1828—9. Seniors 29; Juniors 22; Sophomores 22; Freshmen 32; Total 105.—Of the whole number 85 are from Maine, 12 from Massachusetts, 1 from New Hampshire, 1 from Vermont, and 1 from New York. There is an increase of 10 or 12 above last year, and more are expected.

Borden College: Triennial Catalogues.—The whole number of persons educated and degrees given this Catalogue, is 586; of whom 51 are marked as deceased. The whole number of Clergymen is 55; of whom 3 are deceased.

The whole number of Alumni is 345; of whom 32 are deceased. The number of Clergymen among the Alumni is 30; of whom 2 are deceased. The number of those who have received the degree of M. D. is 163; of whom 9 are deceased. From the whole number of Graduates of this Institution one is President of Dartmouth College and ten are Professors in other Institutions.

University of Nashville:—Annual Commencement, Oct. Ist. The degree of A. B. was conferred on 16 young gentlemen. The honorary degree of A. M. was conferred on Land-Ford P. Yundell, S. D. of Rutherford Co., Tenn.; Thomas A. Duncan, East of Nashville, alumnus of Washington College, Franklin; Thomas C. Moore, of Franklin, and Major F. E. Gaines, of the U. S. States army.

Rev. Dr. Clapp has arrived at the city of Washington, and assumed the office of President of Columbian College, New-Scotia.—The Baptists, Methodists, and Scotch Presbyterians of this province, have almost simultaneously announced their intention of opening and supporting Academies, favouring their respective modes of belief.

Pictor Col. Adv.

Rev. Edward Irving has published the second volume of his Homilies on the Sacraments; also several documents relating to the constitution and doctrines of the Church of Scotland.

Important Fact.—In the Bible, Chish in Ashur, was reported as a hopeful subject of grace in 1826; sixteen in 1827; and there are ten this year, making the number of thirty-six, being more than half of the average number of students in the class.

Beneficent Efforts.—A writer in the Albany Christian Register makes the following statement, in reference to the Am. Tract Society at New York. The Directors for life by the payment of \$500 or upwards, from the origin of the Society, are, in the State of New-York, from her 800 towns and villages North and West of the Highlands, 15! in the state of Connecticut, exclusive of her cities, 10! Members for Life, by the payment of \$20 or upwards, in the state of New York, as about 10! in Connecticut, as about 11!

Offer accepted.—The Star informs us, that the sum of \$500 was raised at a late meeting in Philadelphia, "to meet the challenge of Mr. Cobb of Boston," who engaged on that condition to give the same sum to the Baptist General Tract Society. The sum was contributed in a few minutes, principally by members of the First Church and Congregation.

Another Offer.—The General Agent and Secretary of the Assembly Board of Missions, [Dr. Ely.] has received from a responsible individual the offer of \$1000, in ten equal annual payments, for the use of the general fund of the Society for Missions to Foreign Parts.

Offer accepted.—That the sum of \$500 was contributed in a few minutes to the Am. Tract Society, by Mr. W. Jackson but three votes of the number necessary to a choice.

Indian Emigration.—A young Creek of intelligence informs us, that Col. Breckinridge was employing every measure to obtain emigrants, but was likely to be defeated in his experiments. Of the emigrants who were stationed at Fort Streator, 200 deserted and returned to their homes, leaving a few individuals to pursue their journey to the promised land. The Chiefs of the Creek nation strenuously deny employing any measure to discourage emigration among their people. The quantity of emigration is said to be less than 1000.

Another Offer.—Solomon Allen, Esq. the Rev. Asaph Green, D. D. and the Rev. Ezra Stiles, Ely, D. D. have agreed to pay to the Board of Missions of the General Assembly, one hundred dollars a year, for ten years in succession, for the general purposes of the Board, provided Ninety-Six other subscribers will agree to the same terms; it being understood that the death of any subscriber shall render void his subscription.

Diocease of Maryland.—The Standing Committee of this diocese have invited the Rt. Rev. Bishop Onderdonk of the diocese of Pennsylvania, to become the visiting Bishop of Maryland, until the election of a Bishop for that Diocese.

Rev. C. Walker of Rutland, is elected to deliver the next election sermon in Vermont.

Thanksgiving.—In Maine, Nov. 13. In Ohio, Nov. 14. Connecticut, Nov. 27.

Conference of Churches.—An interesting Conference was held at the South Parish in East Windsor, Conn. last week. There has been a revival in that Society for five months past. The day previous was observed as a day of fasting and prayer. The sermon was by Mr. Hawes, of Hartford, on the duty of immediate reparation and consecration to God.

Western Reserve Domestic Missionary Society.—Only 13 weeks of missionary labor were performed, during the past year, under the direction of this Society.

The Salem Baptist Association.—The number baptised in the last year is 325; there are 19 Churches, 20 Ordained Ministers, 3 ordained; and the whole number of members in the Churches is 2264. The Churches to which the largest additions have been made, are—those in Lowell, 97; 21 in Haverhill, 49; in Gloucester, 45; in Methuen, 32.

The Synod of Grenada.—At their session, held Sept. 19, voted their approbation of the General Sabbath Union; and earnestly called upon all the churches under their care to awake, and co-operate with those who show themselves to be friends of the Sabbath; and to strictly maintain discipline in regard to violations of that sacred day.

At Ware Village, Me. A Society has been formed, auxiliary to the General Sabbath Union.

At Rochester, N. Y. the friends of the Sabbath temple establishing a line of Packet Boats on the Canal, which shall rest upon the Sabbath. They are so much encouraged by the success of the Pioneer stages, as to venture upon this new attempt in the good cause.

Madagascar.—Don Miguel has sent a 74 gun-ship and three frigates, with troops, which have taken possession of Madagascar. The Governor took refuge in a British ship of war, and most of the nobility and principal inhabitants, amounting to 2000 in all, fled; a large number, however, have been arrested and sent off to Lisbon.

Pirates.—About forty persons have been tried and condemned at St. Kitts, for plundering and sinking a French brig. It is said an American Physician is among the number, and that he was part owner of the privateer.

Slaves turned Pirates.—A late Nassau paper says:—From Hayava we hear much of the extent to which the slave trade is still carried on there. It is said that one vessel lately sailed upwards of nine hundred on the coast of Golgotha, and that the crew consisted of 1000 slaves, and intended to carry 1500 slaves—that those who escape themselves overpower Portuguese and other slave traders, and rob them of their slaves, on the coast of Africa, or when meeting them on the passage to Brazil.

Execution of Pirates.—Papers from St. Kitts of the trial of 30 persons charged with piracy, being a part of the crew taken in the privateer La Dame Argentines, and indicted at Basseterre for stealing & running away with the British ship Carrabro. Twenty-eight of these individuals were found guilty and condemned to death. Eleven of the number were executed on the 27th September, eleven others on the 29th, and two on the 30th. Four others of the gang were under examination at St. Thomas, on the 30th September.

DOMESTIC.

Election in Maine.—The official canvass shows that Messrs. McLean, Anderson, Sprague, Wingate, Brown, and O'Brien are elected members of Congress. In Oxford District there is no choice. Wm. Burnard and J. W. Ripley principal candidates. Mr. W. lacked but three votes of the number necessary to a choice.

Alexis Estupinay, Esq.—American Consul General, to reside in New-York, has arrived in that city from London, by ship. Henry. Mr. Estupinay has resided many years in Boston as Consul General for the N. England States.

Mr. Small has been elected Mayor of Baltimore, by a majority of 1400 over Col. Mosher.

George M. Dallas, Esq. has been chosen Mayor of Philadelphia by a joint vote of the Select and Common Councils.

Professor Grinnan has suggested to the City Council of New-York the propriety of giving relief to Joseph Lancaster.

The Professor had no doubt that Philadelphia, Boston, and other cities would follow the example.

Indian Emigration.—A young Creek of intelligence informs us, that Col. Breckinridge was employing every measure to obtain emigrants, but was likely to be defeated in his experiments. Of the emigrants who were stationed at Fort Streator, 200 deserted and returned to their homes, leaving a few individuals to pursue their journey to the promised land. The Chiefs of the Creek nation strenuously deny employing any measure to discourage emigration among their people. The quantity of emigration is said to be less than 1000.

Another Offer.—The General Agent and Secretary of the Assembly Board of Missions, [Dr. Ely.] has received from a responsible individual the offer of \$1000, in ten equal annual payments, for the use of the general fund of the Society for Missions to Foreign Parts.

Vermon State Prison.—The amount of expenses two years past, exceeds the receipts, was about \$800. The labor done the past year exceeds that of the preceding. The number of convicts committed last year was 123; the year before 134. There have been religious services at the prison regularly on Sabbath days.

The Vermont Colonization Society. met at Montpelier Oct. 17th. Sermon by Rev. Mr. McKee; contribution \$10.

Vermon Temperance Society.—On the evening of the 18th inst. a Society was formed at Montpelier, auxiliary to the Parent Society. Some 70 or 80 gave in their names as members. Sermon by Rev. D. Morton.

Treatment.—The Vermont Chronicle says, "The Representatives from Rutland County, at the present session of the General Assembly, dispensed with the customary treat from their constituents from the recent voting of the bill to prohibit the sale of spirituous liqu

POETRY.

*From the New York Morning Courier.***"HEBREW."**—*Jeremiah 10, 17.*

From the half of our fathers in anguish we fled,
Nor again will its marble re-echo our tread;
For the breath of the Siroc has blasted our name,
And the frown of Jehovah has casted us in shame.
His roar was the whirlwind, his voice was the thunder,
And earth, at his footstep, was riven asunder;
The mantle of midnight had shrouded the sky,
But we knew where He stood by the flash of his eye.

Oh Judah! how long must thy weary ones weep,
Far, from the land where their forefathers sleep?
How long are the glory that brightened the mountain,
Will welcome the exile to Silo's fountain! **NORMA.**

MISCELLANEOUS.

MASSACHUSETTS MISSIONARY SOCIETY.

The following sums have been received by the Treasurer of the Massachusetts Missionary Society since their Annual Report was published in May last—viz.

Collection taken at Falmouth, at a meeting of the General Association,	\$56 04
Donation from Cent Society in Franklin,	6 50
Interest for Miss Hannah Rockwood's Legacy,	6 00
Received for Annual Subscriptions,	28 00
Collection South Parish in Roxbury, Rev. Mr. Reid,	15 20
Donation from Rev. Pindar Field,	13 00
Collected at Conference of Churches, in Beverly,	41 55
Donation from Charity Box, W. Newbury,	18 11
Donation from Gentleman's Society for Home Missions in Manchester,	22 00
Donation from Ladies Society, for Do. in Do. Salem, Oct. 15th, 1828.	12 00
	3 826 40

The following sums have been received for the above Society, by the Assistant Treasurer, since 20th May last, 1828.

From Nathan Pratt, of Shrewsbury,

Collection at the Convention of churches at Rev. Mr. Perkins, in Braintree, by J. Tucker, Treas. of the Norfolk Association,

Coll. at Longmeadow, by Rev. B. Dickinson,

Collected in Rev. Mr. Foot's Parish, Brookfield, to constitute him a life member,

From Barnstable Missionary Society, by Rev. Mr. Cogswell,

Evangelical Congregational Society in Leominster, by Rev. P. Payson,

Collected at the Annual Meeting in Boston,

Charitable Society, East Parish, Haverhill, by J. H. Stevens,

Fem. Char. Soc. Hubbardston, by Rev. Mr. Gay,

South Parish in Danvers, contribution,

Ladies of do. to constitute the Rev. G. Cowles a Life Member,

Trustees of the Abby School and charitable fund, by S. Lathrop, Esq. Treasurer,

Fem. Cent Society, Abby, by Rev. R. Taylor, Treas.

Collected at Monthly Concert in Franklin, by Dr. L. Hawes,

Contribution by the hand of the Rev. J. H. Fowler,

From Rev. D. D. Field's church in Stockbridge,

First Female Cent Society Newburyport, by Miss M. Beck, Treas.

Sunday Annual Subscriptions,

J. T. Tamm, Treas. Norfolk, Ark., Miss. Soc., Rev. J. Curtis, annual subscription, \$2.00; From Female Benevolent Library Association, Sharon, \$4.50; Contribution at Monthly Concert, Sharon, \$5.50.—Total,

Boston Female Auxiliary Society, by Miss A. F. Homer, Treas.,

Ladies in Rev. S. Storrs' Cong. Braintree, \$2.50;

Children in do., \$3.83cts.—Total,

One half of a collection in the old county of Hampshire, by D. S. Whitney, Esq. in behalf of the Committee to appropriate the same, the other half being appropriated to the Hamp. Miss. Soc. vix.

Williamsburgh, half collection, \$11.16; Worthington, 11.17; Cummings, 3.98; Plainfield, 6.56; Goshen, 0.50; Chesterfield, 3.77; Springfield, 1st Parish, 33.89; South Hadley, 6.55; Greenwich, 5.38; Northampton, 1st Parish, 46.83; Westhampton, 5.61; Hadley, 22.00; Whately, 7.70; East Hampton, 12.12; Southampton, 27.00.—Total,

J. Tucker, Treas. Norfolk. Assn. Soc. from Gen. A. F. Homer, Treas.,

Ladies in Rev. S. Storrs' Cong. Braintree, \$2.50;

Children in do., \$3.83cts.—Total,

Collection at Monthly Concert in Holliston, of which \$30 are to constitute the Rev. C. Fitch, a life mem.

Females Char. Soc. Weston, via Miss Lydia B. Hayward, Treas.,

Collected at Monthly Concert in new church East Sudbury, by Dea. W. Johnson,

Ladies benevolent Society, Assnct, Elizabeth Barker, Treas.,

John Wilder, subscription for 1828, \$2, and Dona-

tion \$3,

Contribution in Hinsdale, by Rev. Dr. Hyde,

do. do. for church in Washington, Ms.

do. do. Lee, via Dr. Hyde,

Contribution from Mr. Geo. Rogers,

First Socy. N. Bridgewater, by Rev. D. Huntington,

Rel. Char. Soc. Worcester co. by J. Goffe, Treas.

Fem. Ben. Soc. Fall River, to constitute Rev. T.

M. Smith, a life member,

Collected at Conference of Churches in Framingham,

Rev. E. Damon,

JAMES CLAP, Assistant-Treasurer,

Boston, Oct. 15, 1828. No. 99, State Street. \$1,187 68

SCOTTISH MISSIONARY SOCIETY.

We have just been favored, by the directors of the Scottish Missionary Society, with a copy of the New Testament, and of the Pentateuch, translated into the Turkish language, by the Rev. John Dickson, their missionary at Astrachan, and printed in that city by John Mitchell. These translations are in what is termed the plain Turkish idiom, and in executing them, it is stated that essential assistance was derived from the version of Hali Bey, published at Paris by professor Keiffer, under the auspices of the British and Foreign Bible Society.

The fact that the word of God is thus prepared in an intelligible form, for the many millions who wear the Ottoman yoke acquires great additional interest from the political dangers which at this moment threaten that mighty empire. May it not be hoped, that the events to which we refer are symptoms of the approaching downfall of that terrific and awful impotence which, for many ages, has extended its baleful influence over so large a portion of the human race?

[London Baptist Magazine for September.]

From the New Jersey Journal.

A MATTER OF FACT.

Last September, 1827, I spent a Sabbath at a small village in the state of New-York. The clergyman was a young man who had but just been settled. There was a flourishing Sabbath school in the village, but none then in operation in other parts of the township. On the afternoon of the Sabbath, the minister went out three miles to revive an old school, and induce the people to keep it up all winter. On Monday I left the place, and heard no more until the other day, when I met the young clergyman, on a steam-boat, and asked him, "How do your Sabbath schools flourish?" "Very well," said he, "how many have you?" "We have sixteen in the township, and expect they will all be kept in operation during the winter. We have a complete system of operation. First, we have a County Union. Second, we have a Town Society. Then we have district societies, auxiliary to the town society. We have a small library in each school. Our libraries are procured by the town society, and each school receives its portion. When read, the books are transferred to other schools. So that one set of books, being divided into different portions, travel back and forth, from school to school. We have a visiting committee, with different duties; and then I lend my aid by visiting some one of the schools each Sabbath, and by occasionally preaching on the subject.

VIATOR.

ROMAN CATHOLICS IN CONNECTICUT.

We notice in several papers a statement of the increase of Catholics in the United States,—in which it is said that they are erecting a church in Hartford, and that this is the first Catholic Church established in Connecticut.—The statement is at least, probable, true. There is only one church erected in this city—that for the accommodation of the Episcopal Society, which has been in progress some time.—The Catholics, we understand, are making efforts to procure a place

for the erection of a church; whether they have succeeded, we do not know. We have seen an intimation that the Catholic controversy may yet need to be renewed in this country. The numbers of that denomination are increasing by immigration from Europe; but we apprehend there is at present no great ground for alarm on this subject, in this part of the country. Our correspondent, who signs himself "A late Convert" to this faith, and wishes us to insert an article "To Rev. Mr. King, the Missionary," giving the reasons of the writer, why he "cannot continue a Protestant," would have no cause to thank us, should we publish his communication, verbatim et literatim et punctuatim.—We can assure him, in honest sincerity, that the insertion of his reasons would only injure his own cause.—**Corn. Obs.**

COLONIZATION SOCIETY.

We solicit the attention of our readers to the following paragraph, contained in the September number of the African Repository just received. If Ashmun and others can lay down their lives for the cause of Africa, it is but a small matter that we who abide at home in safety, should devote our money in the service.

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